(17)

PROPOSALS

FOR A

National Reformation,

OF

MANNERS,

Humbly offered to the Consideration of our

MAGISTRATES & CLERGY.

To which is added,

I. The *Instrument* for Reformation.

II. An Account of several **Murders**, &c. and particularly **A Bloody Slaughter-house** discover'd in *Rosemary-lane*, by some of the *Society for Reformation*, as the same hath been Sworn before two of Their Majesties Justices of the Peace.

AS ALSO

The Black Roll,

CONTAINING

The Names and Crimes of several hundreds Persons, who have been prosecuted by the Society, for *Whoring*, *Drunkenness*, *Sabbath-breaking*, &c.

Published by the Society for Reformation.

LICENSED, *Feb.* 12*th.* 169½. D. POPLAR.

LONDON,
Printed for *John Dunton*, at the Raven in the *Poultry*.
MDCXCIV.

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THE

PREFACE

ALL men agree, That Atheiſm and Profaneneſs never got ſuch an high Aſcendant as at this day. A thick gloominеſs hath overſpread our Horizon, and our Light looks like the Evening of the World. Inſomuch that all thoſe great Works and Wonders which God hath wrought out for us, appear but like Walking-Trees; although the eyes of the Blind, and the Ears of the Deaf have been miraculouſly opend thereby, and that the Lame hath been made to Ariſe and Walk.

Yet for all this, Impiety abounds, even after our angry God hath ſhaken the foundation of the Earth; and that he hath hereby, ſo loudly called on the Chriſtian World, (to this Nation and City alſo, in a more eſpecial manner) to awake from deep Slumber, and to amend our ways, by an Univerſal Reformation, of our Lives and Manners, and not to imagine Jamaica and Sicily, were greater ſinners than others, for unleſs we repent we ſhall all likewiſe periſh.

Theſe ſad conſiderations, have compelled us to appear in the publick face of ſo many diſcouragements on every hand.

We believe no unprejudiced perſon, (which conſiders aright) will miſtake our end herein, or ſuggeſt what never entred into our thoughts: For we are not ſo opinionated of our ſelves; as preſumptuouſly and arrogently to Dictate to our Honourable Magiſtrates and Clergy in the Adminiſtration of the Civil and Eccleſiaſtick Government, which God hath entruſted unto their conſciencious Care and Managment, by thoſe methods which their mature Judgment and Wiſdom can Direct.

But our intention in this publick appearance, is, in the firſt place, to repreſent ſome of thoſe Fountain-heads which are the Scourſe or Original (more eſpecially) of thoſe moſt palpable Evils, which have infected all places, and corncers of the Land and City with an Univerſal Contagion: That from this Proſpect, many Mourners may be raiſed up in our Jeruſalem, to wreſtle with the Almighty, to remove thoſe Tremendous Judgments hanging over our heads, and wherein every private Chriſtian may become a publick Bleſſing to the Nation.

In the next place, we only Propose (*in all becoming humility*) *some such* Ways *or* Methods, *for* suppressing the daily growth of Wickedness, *as may yet more and more* excite *and* new-animate *our Honourable* MAGISTRATES *and* CLERGY *to find out some better* expedient *for* Universal Reformation of Manners.

However, our hearty attempts *unto the aforesaid* End [*in pursuance of those several* Declarations *and* Proclamations *of the KING and QUEEN's* Most Eccient Majesty, commanding and encouraging all Dutyful and Loyal Subjects thereunto, according to their several Capacities] *hath met with a wonderful* Blessing *and* Success *from small beginnings, even beyond many persons expectations, by which it appears* God hath not despised the day of small things. *FOR, who would have imagined that four or five persons only (who at first began this Work, in the* sight *and* opposition *of so many* professed adversaries, *would have met with so early* encouragement, *as namely from the* Right Reverend BISHOPS *my* Lord Lucas, *the* Honourable Bench of Justices *at* Hicks's-Hall: *Afterwards from the* Right Honourable *Lord* MAYOR *and Court of* Aldermen; *The honourable* Sheriffs *and* Recorder, *and from several other* Persons *of* Eminent Quality *for whose great* Zeal *and* Piety *herein, all good mens thanks are due.*

Wherefore that Posterity *may rise up and* Bless *Their* Memory *(when they lye down in the Dust) the last* Act *of* Justice *and* Gratitude *we can shew, to* perpetuate their Name, *is to present the World with these humble* Proposals, *for an* Universal Reformation of Manners: *Annexing thereunto this strange Relation of barbarous* Murders, *and particularly of a* bloody SLAUGHTER-HOUSE: *Affixing also, our* BLACK-ROLL *of the* Names *and* Crimes *of* Notorious Offenders (*taken out of the* Records *of several of the* Courts, *&c.*) *which* this Society *hath* detected *and brought to condigne* Punishment: *Who when we were but an* Embryo, *yet then began to* Quicken *by that* Benigne Aspect, *which these our most Honourable PATRONS were pleased to cast upon us.*

This alone, *(if there had been no other* Arguments *) might have given us sufficient encouragement to make an humble* Dedication *of* these Leaves *unto THEM, but that we considered* the implacable Adversaries unto Reformation *would be labouring to* misrepresent *both the* Subject-matter, *and our* End.

To conclude, let all good Christians pray, that God alone may have the *Honour* and *Glory* of his *own Work*, unto whom be all *Praises, Thanksgivings, Worship* and *Obedience*, throughout all his Dominions, World without end *Amen.*

THE

THE

NECESSITY

Of a Preſent

National Reformation.

Shall the Lyon roar and the beaſts of the Foreſt not tremble? Shall God *Shake this* and other *Cities* and *Nations* of *Europe* all at once, and ſhall our obdurate hearts remain unbroken, and unſhaken after all this? Doth not the late Tremendous EARTH-QUAKE in ſeveral parts of *England* and *London* (which had ſuch influence on *the Engliſh Court* beyond the Seas, *&c.*) ſpeak a loud unto *this Nation*, and *theſe Kingdoms*, and to this *City*? eſpecially ſince it falls out in ſo few *Weeks* after that great Cataſtrophe in *Jamaica*? As on the one hand, *theſe things* tell us that *God's anger is not yet turned away*, and *that his Arm is ſtretched out ſtill*, ſo on the other hand, this *gentle warning* (after many diſregarded *Mercies* and *Judgments*) ſeems as if God was ſpeaking to *Us*, as of old unto *Ephraim*. *How ſhall I give thee up O Ephraim? how ſhall I make thee as Admah and as Zeboim?* &c.

The Church of the *Jews* ſinned not againſt ſuch alluring *Motives* to *Love* and *Obedience* as we have done. It's true they ſinned greatly in the *Wilderneſs*, and afterwards alſo when they were in their *Promiſed Land*, (though followed with *miraculous mercies* and *deliverances*) ſo long grieving his Spirit, untill God did *greatly abhor his own Inheritance, and forſook Shilo* (*his Ark*,) *which he had placed among them.* (Pſ. 87.) And afterward gave the *beloved of his ſoul into the hands of her Enemies*: (then when he ſuffered the *Babylonians*, (or *Chaldeans*) to burn *Jeruſalem* and his *Temple.*) They ſinned ſtill more and more after their return

from Captivity, and that the *Temple* was rebuilt, their spirits being so inveterately incensed against one another, that *one Church* (or *Temple-worship at Jerusalem*) was not sufficient to preserve Union and Communion. Afterwards (in Christs time) his degenerated Church was arrived to a higher degree of sin, even under that *Plenary Administration of the Covenant* (or Gospel of Salvation (in the person of the blessed *Massias* [*Emanuel*, or *God-Man*, made *flesh* and *dwelling amongst* them] tho attended with extraordinary *Signs* and *Miracles*. Which became the ground of that *Wo* denounced by our Saviour against *Bethsaida*, and *Corazin*, and drew *Tears* from his *Eyes*, and *Sighs* from his tender heart, when he wept over *Jerusalem* for their obduracy, who for his dear labour of astonishing Love (in his bloody *Sweats*, *Sighs*, *Agonies*, *Tears*, *Conflicts*, &c.) returned him no other recompences but the hight of *Contempt* and *Scorn*, together with a most publick ignominious and cruel *Death*, and from whom they *hid their faces*, and against whom they hardened their hearts, even at the same time when *he* was *pouring out his soul even to the death*, and making his *Body* a *Sacrifice* unto his Fathers wrath, which was kindled against him for their sakes. Yet all this *monstrous ingratitude* was excusable in them, comparatively to what our sins are against the Gospel-light, who had their *Eyes blinded* (by *judicial anger* of the Almighty,) their *Ears stopt*, their *Hearts hardened*; and yet St. *Paul* bears them witness that they had a *zeal for God*, though not according to *knowledge*: And that they *ignorantly crucified the Lord of Life and Glory*.

However, this *impiety* cost them very dear at last, for after infinite Goodness and Patience slighted and affronted; their *City* and *Temple* were destroyed, and their whole *Nation* rooted out, in such wise, that they have been from that time a *disregarded* People, scattred throughout the whole Earth, who were once his dearly beloved and honoured, his *peculiar Treasure* and *Inheritance* above all other Nations in the World.

What *Jerusalem* was of old unto *Judea*, and *Judea* unto other Nations, in like manner *London* is unto *England*, and *England* unto CHRISTENDOM. A *City* and *Nation* more favoured of God, (and more envied by the common Adversary) there is not to be found under the whole heavens: A *City* and *Kingdom* more honoured with the Presence of CHRIST in the *Gospel*, and its *ordinances* of *worship*, and the powerful operations of his *Spirit* in his word, (for *Conviction* and *Conversion*) is not to be found. Never such a *Sunshine* of the *Gospel* brake forth upon any *Kingdom* (or at least on any *City*) as upon *England* and *London*,

London, since the *Great Reformation* (begun near 200 years ago) a greater *priviledge* than if we had enjoyed *Christs Presence* in the *flesh*, without the *quickning*, *illuminating*, *regenerating*, *sanctifying*, *sealing testimonies* of the *Spirit*. The *first fruits* whereof blessed *ENGLAND* brought forth unto God (even the *first ripe fruits* of the *Gospel*, since the grand *Reformation*) beyond all other Nations and People in the *Christian World*, viz. A holy *Seed-Corn* sown in the *precious Blood* of those *Martyrs* in the *Marian Persecution*, an *Oblation* of such sweet savour unto God, that (perhaps) for the sakes of these famous *Worthies of the Church*, God hath blessed *our Nation* with such continual encrease of the *Bread of Life*; and also with so many *burning and shining Lights* of the Gospel, and eminent *Labourers* in his *Harvest*, that *our Land* may properly be called a *Goshen*, in comparison of all other parts of the *Christian World*. And may not this *precious Seed of the Church* have been the chief reason of those many great and wonderful *Mercies* and *Deliverances*, which God hath ever since wrought out for ENGLAND, so obvious unto all other people, from Age to Age, that it seems to tell the World (in capital Letters) that we are a *Nation of his peculier love and protection*; the *Vineyard which his own right hand hath planted*, and *watred*, and *fenced*, and *preserved* both by Night and Day, his *Jedidiah*, his *Hephzibah*, and *Beula*, the *Signet on his right hand*, and the *labour* of his endearing *love*.

If otherwise, what means our *miraculous deliverance* from the *Spanish Armada*: The *Gunpowder Plot*: The *Massacree and Desolation* no doubt intended on all the Protestants of this Kingdom at the *Fire of London* (in 66) and how mercyfull was God to us, that the same *East Wind* which carried on the raging Flames, did also at the same moment keep off the *French Fleet* from landing upon us? and how soon was our City Rebuilt in greater Splendor, even to the painful grief and regret of the Common Enemy? (gnashing their teeth thereat, and *opening their mouths wide against heaven*, in contempt of God himself.) Also our *great deliverance* from that (more) *Horrid Conspiracy* of theirs (in 77 and 78) to root out that which they call'd *the Northern Heresie* (this blessed *sunshine of the Gospel* in these Three Nations). And what else may we learn from the late most famous REVOLUTION (in 88)? What wonderful *Wheele within the Wheele*? The great *Abomination* of *Desolation* was ready to be perpetrated in these Kingdoms and in this City, to lay the Church of Christ and his *Sanctuary* in heaps, *&c.* and to make the same bloody destruction in these

Lands as was made in *France* a year or two before; the *dregs* of that *Cup* were reſerved for us: This was a *deliverance* (in all reſpects conſidered) more miraculous than that which God wrought out for his *oppreſſed Church in Egypt*, and at the *Red-Sea*; and for which aſtoniſhing goodneſs, all our moſt grateful acknowledgments of Praiſes, Thankſgivings, and Obedience are continually due, to God in the firſt place, and in the next, unto *thoſe great favorites of Heaven*, (our *moſt Illuſtrious* KING and QUEEN) whoſe happy Government *God Almighty* long continue among us, and grant that from their *Reign*, *a new Meridian* of encreaſing *Glory* may be erected throughout the *Earth*.

Now, as our *Mercies* and *Deliverances* have been extraordinary great, *Publick*, and *National*, moſt ſeaſonable alſo and *obvious* unto all, and aſtoniſhing to our very *Adverſaries* themſelves, as well as unto others. [Inſomuch that we are all conſtrained to cry out with ſurprizing wonder —— *Lo! this is the finger of GOD! Behold! what ſalvation hath he wrought out for us, in the midſt of the Earth? —Surely there is no Inchantment againſt Jacob, nor Divination againſt Iſrael.*] So in like manner *God expects* from *England* and *London* a Publick or *National Reformation*, and nothing leſs than this, will be eſteemed by him a *walking worthy* of theſe great mercys in all-becoming *thankfulneſs*: Good *Hezekiah* rendred praiſes unto God in humility and acts of new-obedience, yet God took it amiſs from him, that he walked not ſuitable unto ſuch a great *miracle of love and mercy* ſhewn him, in his *recovery* from that *Sentence of Death* which had paſſed on him: (having cauſed the *Sun to go back* 15 *degrees*, as an extraordinary token of Gods endearing affection unto him, above all others). Nothing therefore leſs than a *National Reformation* will be acceptable in God's ſight, after *Englands wonderful mercies and deliverances*; this therefore is that which we have great reaſon to conclude, is *the thing God looks for* from us at this day, and without which we have too great cauſe to fear that after *all*, his *infinite goodneſs and patience* (*abuſed*) will turn into *fury* againſt us, and that his *anger* for all this will not turn away from us, unleſs we bring forth ſuch *fruits* as are *meet for repentance*; *you have I known of all families of the earth, therefore will I puniſh you* for your iniquities: [that is to ſay, unleſs you bring forth the Publick or *National* fruits for theſe *National* mercies I have ſhewn you from time to time].

But

But what shall we all say? *who will plead for us, or mollify* and bind up *our wounds*? What cause have we to fear least *our iniquity is marked out before the Lord*? O how dreadful it is to relate our deplorable case? Where are *the Mourners*? Would to God *England* (*England* more especially) could weep day and night, and be in bitterness of grief; and that all our eyes might send forth streams like many Rivers, and make our barren unfruitfull Earth a *Bochim*. We have been planted a *noble Vine*, a *Vineyard of God's own watering, and defence* from Age to Age: But how have we *degenerated into the Plant of a strange Vine*, even since our late miraculous EXODUS? Have we not brought forth *Apples of Sodom*, and *sour Grapes* of *Gomorah*? *Thorns* and *Thistles* instead of *Figs*? What monstrous *ingratitude* and *forgetfulness* of all our eminent mercies? What high *discontents, complaints, murmurings, seditions, blasphemies*, yea, and *Rebellions* against the LORD himself: We are looking unto *Egypt* again (as it were in contempt of the *most high God*, (who hath wrought out our *great salvation*) and appointing us a *King* under whom to *return* back into greater *bondage* and misery than what was felt under the *Iron Furnace*, from whence we came forth; Plenty of heavenly *Manna* we have now scattered round our Tents, but do we not loath it; and are we not always filled with *complaints*, and sinful *reflections* on *God* himself? The History of the *Jews in the Wilderness*, exactly resembles *us* at this day. Are we not a generation of *backsliders, presumptuous* and *self-willed people*? And have we not turned the grace and love of God (who hath *redeemed us out of the house of Bondage*) into sinful *wantonness*? Are we not *Jeshurun* like, and do we not *kick against the Lord*? Do we not *harden* our selves against the *Almighty*, and set up our *Thorns* and *Bryers*, to oppose him in the footsteps of those eminent *Providences* wherein he hath been walking in the midst of us, in an extraordinary manner and waiting on us, to *compleat our deliverance* (whither we desire to be saved or no). But instead of a thorough *amendment* of our ways, and turning to our provoked Father, who in this gentle manner *warns* us out of his tender love, because he is loath to destroy us, not so much for our sakes as for his own Glory, and the *honour of his great Name*, least that should be *profaned* by the *adversaries of the Gospel*, (*the Heathen who are called by his name*, (as *Amos* 12. 9.) yet instead of *returning into God with our whole heart and soul*, May it not be taken up for a lamentation against us, that *we grow worse and worse*, and have *sinned as we could*; and have hardened our selves yet more and more against the many *judgments* and *mercies* where with God hath

been

been dealing with us from time to time? May it not be complained of againſt our *Chriſtian Judah* and *Jeruſalem*, as of old the *Prophet* did againſt the *Church of the Jews*, under their great Degeneracy, *viz.* That *Prophaneneſs is gone forth through the whole Land?*

Look we on *Profeſſors* in general, How do the *Vitals of Religion* languiſh? What *Wounds* hath She received even amongſt Her *Friends?* Univerſal Corruption and Degeneracy overſpread the *Church* even in this Age, altogether as much as in *Jeremiah*'s days. The *Prophet* was in a great ſtrait what to do, and whither or no he had not beſt withdraw himſelf, and leave them, *Jer.* 9. 1, 2, 3, 4, 5, 6. *O that my head were waters, and my eyes a fountain of tears, that I might weep day and night. O that I had in the wilderneſs a lodging place of wayfaring men, that I might leave my people, and go from them: for they be all adulterers, an aſſembly of treacherous men. They bend their tongue like their bow, for lies; they are not valiant for the truth. Take ye heed, every one of his neighbour, and truſt ye not in any brother; for every brother will utterly ſupplant, and every neighbor will walk with ſlanders. They will deceive every one his neighbor, and will not ſpeak the truth,* &c. Compared with *Micah* 7. 4, 5, 6. *The beſt of them is as a bryar; the moſt upright is ſharper than a thorn-hedge. ——Truſt ye not in a friend,* &c. Is not the quickning, illuminating, converting, ſanctifying Preſence of the *Spirit* driven away from us? How many *Hundred Sermons* are preached, and not one Soul turned from the power of *Sin and Satan unto God*, even throughout the whole *Land*, nay, throughout this profeſſing *City?* Several indeed are thereby brought into this and the other *Party* or *Sect*, and eſpouſed to Opinions, &c. [eſpecially of thoſe who were the Means of awakening their benumbed Conſciences into a ſerious frame, taking up with their *External Way* or *Mode* of Religion, as in a moſt ſafe *Sanctuary*; when Strangers (perhaps) to the *Foundation-Principles* of true *Godlineſs*, and almoſt totally negligent of the true *Power* and *Practice of Chriſtianity*.] Hence ſo many are of *Paul*, and of *Cephas* and *Apollos*; and hence ſuch vain *offenſive wranglings* (and *ſcandalous janglings*) in Matters of leſſer moment; whilſt *Religion* hereby hath received almoſt her *mortal Wound*, at the Heart, (with reſpect to the *pure* and *holy Principles* thereof, or that *practical Piety* wherein all true *Chriſtians* are agreed) and Her *languiſhing Vitals* are in a manner *giving up the Ghoſt*. And the *Spirit of God* being hereby *grieved*, and *vexed*, and *quenched*, hath in a great meaſure left us to our own diſtemper'd Minds, and a Spirit of *Giddineſs* hath ſeized many Heads; and we may read *ICHABOD* on the Doors of almoſt all our Churches and Aſſemblies, (whether

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publick or more *private*) and *The Glory of God is departed from us.* Little is left us beſides the *Mantle of Elijah*, and that alſo much rent (like the *Vail* of the *Wounded Spouſe*, *Cant.* 5. *ver.* 7.) And were it not for the *Common Gifts and Graces of the Spirit*, the *external Form* of *Godlineſs* would in a great meaſure vaniſh out of our ſight. And inſtead of the Preſence of the *Angel moving the Waters of the Sanctuary*, hath not a great *ſmoak filled the Temple?* (*Iſa.* 6, 4. compared with *Apoc.* 15. 8.) And are not the *Word*, and *Sacraments*, (*Sabbaths* and *Ordinances*, &c.) become to many [God forbid it ſhould be to All, we now ſpeak only of the generality of Degenerate Profeſſors] *the ſavour of Death unto Death?* And are we not daily growing worſe and worſe? —— That holy and honourable *Communion of Saints*, wherein the *brightneſs of true Chriſtianity* (in the encreaſing luſtre of the Goſpel) was ſo greatly preſerved amongſt the *Primitive Churches*; and whereby ſo venerable an Eſteem unto *Piety* was begat and nouriſhed in the *Heathens* themſelves, (beholding the *Order*, *Love*, *Peace*, *Union*, and *Communion* of the *Profeſſors of Religion* in thoſe days) and that which is become *one great Article of our Faith*, [*The Communion of Saints*] how greatly is it miſunderſtood by the generality of (nominal) Chriſtians? an Univerſal Decay of Religion amongſt us hath cauſed ſo little Conſcience to be made of *frequenting the Publick Aſſemblies and Prayers of the Church?* Yet ſuppoſe all this were duly and regularly performed, how little *Communion* hath one *Chriſtian* with another, in their *Bodily Preſence*, aſſembling together as if to ſee each others Faces, once a week or month, within the *Church-walls*, and keeping altogether at a diſtance from one another, as to *Soul Converſe?* What ſtrange *Communion of Saints* is this, when thoſe *Viſits* which are given tend but rather to promote greater *Licentiouſneſs*, and *Vanity* of *Mind*, and *Idle Talk*, nay, amongſt many of the *Chief Profeſſors* alſo; or, at beſt, tend to no greater good, than to a *How do ye?* and, *What News?* Or, if there be an intimacy of Acquaintance, the unprofitable Diſcourſes are interlaid with ſome fattening Proviſion for the Belly, &c. (*Though Leanneſs is enter'd into the Soul, and Rottenneſs in the very Heart.*) Pſal. 12. 1. *Help, Lord, for the godly man ceaſeth, the faithful fail from amongſt the children of men: they ſpeak vanity every one with his neighbour; with flattering lips, and with a double heart do they ſpeak.* Theſe, and many ſuch ſymptoms (like grey Hairs) are not the things chiefly intended to be mentioned with reference unto the *National Reformation*, which to rectifie muſt be the immediate Work of God, and his Spirit (in its pourings out hereafter expected) but they are thus repreſented before us, to convince how greatly *our whole Head is ſick, and our Heart faint.* The ſame Complaint which *Iſaiah* makes againſt

Judah

Judah and *Jeruſalem*, (even under that *Divine Service* in their *Temple-Worſhip*) and alſo under the Government of pious *Jotham*, (of whom it is ſaid, That *he prepared his ways before the Lord, and did that which was right in his ſight*, 2 *Chron.* 27.)

On the other hand, if we caſt our Eye on the *looſer ſort* of Profeſſors (or *Baptized Chriſtians*) of a more *publick* and *ſcandalous life*, in our *Nation*, or within this *City*, what ſhall we ſay? Are not *all their places full of Vomit?* What *Scornings* and *contemptible Deriſions* againſt the *Holy Spirit*, and its *Quickenings*, *Illuminations*, *Convictions*, *Woundings*, *Converſions*, *Sealings*, &c. do they profanely manifeſt? What *Revilings* do they caſt (with all the Odium and Backbitings they are able) upon *Religion* it ſelf, and every thing that looks like *Sobriety* and *Godlineſs?* What a Spirit of Bitterneſs, Gall, and Wormwood is there in them againſt the faint Shadows of *Practical Holineſs* or *Reformation?* With what Reluctancy do they ſet themſelves to *oppoſe* it in every part or beginning of it, if poſſible, to ſtifle the very empty *Sound* thereof? The Name of REFORMATION is become almoſt as dreadful as the ſound of that *Drum* made of a victorious *Barbarian's* Skin, &c. Theſe ſort of Men had rather have the *Devil* and his *Vicegerents* (if in human ſhape) to *Rule* in the high places of the Earth, than any *Potentate*, that ſhall heartily endeavour to reclaim the Reign of *Vice* and *Debauchery* throughout their Dominions. *Swearing*, *Curſing*, *Drunkenneſs*, *Revilings*, *Laſciviouſneſs*, *Whoredoms*, *Riot*, *Gluttony*, *Blaſphemies*, *Gameſtring*, and ſuch-like Wickedneſſes, are not only their daily Practice, but that for which they *plead* earneſtly, and uſe all their Endeavour to corrupt the Age wherein they live, into a like of and compliance with all theſe Wickedneſſes. As if God had deliver'd theſe Three Kingdoms from the *deſolating* Judgments that hanged over our Heads, on purpoſe that *they might commit all theſe Abominations, and proceed from Evil to Evil, growing worſe and worſe*, and *corrupting* themſelves *more and more*. As if God had given *Them* over to a *Reprobate Mind* (with thoſe *Unthankful Romans*) for their monſtrous *Ingratitude* unto GOD, (to ſay nothing of the Bleſſed *Inſtrument* of our Deliverance, &c.) that *Augean Stable*, from whence ſuch a multitude of (Serpentine) *Hydra's* breed: *Rom.* 1. from *ver.* 21. to the end. And as this is now become an *epidemical Diſeaſe*, and a *Contagion univerſally overſpreading* it ſelf, ſo we have reaſon to believe, that God expects from us all a *National Reformation*, before his *Anger* be pacified towards us. Otherwiſe we may conclude, that *Tyre* and *Zidon*, *Nineveh*, yea, *Sodom* and *Gomorrah*, (who never were partakers of our extraordinary Mercies and Deliverances, will *riſe up in judgment*

againſt

against this Land and City. And we ſhall certainly (without Repentance) meet with a *more fiery Judgment and fearful Indignation*, than what befel *them*, who never ſinned againſt that *Goſpel Grace*, *Light*, and *Love*, nor yet againſt the many *Warnings* and *Threatnings*, which we have done. God hath once more (of late) ſpoken aloud to *all ſorts* amongſt us (from the higheſt to the loweſt throughout this Land, and in a ſpecial manner to *this City*) by *ſhaking the Earth and the Sea*; but are we made *broken and contrite in ſpirit* thereby? Have we not rather hardned our ſelves more and more ſince that *Angry voice?* Hath that dreadful EARTHQUAKE in *Jamaica* (a few months ago) which ſwallowed up ſo many hundreds alive, *&c.* unſetled us, and ſhook us off from our Lees? Or hath that *Tremendous Deſolation* rather perſwaded us, that *We* are not ſo great Sinners as *They* were, fooliſhly concluding, That *they on whom the Tower of* Shilo *fell*, had ſinned to a higher degree than others? Our Saviour tells us, *Nay, but except we repent, we ſhall all in like manner periſh.* Which God Almighty of his great Goodneſs prevent, and give us all true *Repentance*, leſt a *ſeven times worſe Calamity* befall our Land.

No Reflections are hereby intended to be made againſt any Perſon or Perſons, who *Rule* in the *Civil* or *Eccleſiaſtical Orbs of Government.* As on the one hand we have great reaſon to bleſs God, that in this day there are ſeveral who *do Worthily in our Ephrata*, and deſerve Double Honour; [particularly His GRACE the *Moſt Reverend* ARCHBISHOP of *Canterbury*, and ſeveral of the *Right Reverend* BISHOPS, together with other Perſons of Quality, acting in any other publick Sphere; ALL whoſe rejoycing, we doubt not but it would be more and more to ſee *Piety* flouriſh; and *Vice*, *Debauchery*, and *Prophaneneſs* decay and wither throughout this *City*, and theſe *Kingdoms.* So likewiſe on the other hand, we have great ground for much Grief and Lamentation, to conſider how little Their *Perſonal* and *Relative Goodneſs* and *Vertues* are of *Influence*, ſo as thereby to effect an *Univerſal* or *National Reformation*, without ſome other *meaſures* to put a ſtop unto that wide *Floodgate of Atheiſtical Vice and Prophaneneſs*, which (like the *Poet's Duſt* from *Pandora's* Box) hath ſo overſpread *all Places* and *Perſons* (for the generality thereof) as with an *Epidemical Contagion* infecting the *whole Land.*

Wherefore from the affecting ſence of theſe things, as likewiſe from the Apprehenſions of that Great Duty lying on us, *to detect Vice, and promote a Reformation of Manners, according to our ſeveral Opportunities and Capacities*; we can do no leſs than apply *our*

ſelves to theſe our *Magiſtrates* and *Clergy*; and we do it in moſt humble manner, and with what ferventneſs and importunity we are able, entreating, — That as they All have a due regard unto the *Name* and *Glory* of GOD, the Good of his *Church*, the *Safety* and *Honour* of the KING and QUEEN, and the *Eſtabliſhment* of their Excellent Government, the *Peace*, *Happineſs*, and *Proſperity* of *theſe three Kingdoms*, and particularly of *this* great, populous and flouriſhing *City*: And likewiſe, as ever they regard the conſcientious diſcharge of that weighty and incumbent *Duty*, lying on them in their *publick Places* of *eminent Truſt*: — On the account of all theſe moſt weighty and ſerious Conſiderations, we moſt humbly and earneſtly beſeech and entreat, That THEY would forthwith more and more improve their utmoſt Intereſt and Endeavour to promote a *National Reformation*, without which it is greatly feared we ſhall not prevail with God for *the Bleſſing* which *our Nation* hath been ſtrugling and wreſtling for, in the midſt of thoſe *affrightful Proſpects* which we have yet before us. This *Publick Reformation* is the great thing (or ſeems to be) which God at this time is earneſtly expecting from us, and without which who dare preſume to conclude, that He will yet deliver us? and that his Hand will not ſtill continue to be ſtretched out againſt us? and that *Tremendous Deſolation* will not yet overtake us, like a *Whirlwind from the Almighty*? (*Nah.* 1. 3, 4, 5, 6.)

We are not ſo vainly conceited of our ſelves, as to take upon us to *dictate* or *preſcribe* the ſeveral *Paths*, *Steps*, and *Meaſures*, &c. wherein a *National Reformation* (*of Manners*) ought to be effected, leaving this unto the Wiſdom of our *Superiours* to determine and manage as they think beſt: But we do only, in all becoming Humility, propoſe theſe following Conſiderations, *all* or *moſt* of them being of great importance in the Apprehenſions of ſeveral of the *moſt Pious* and *Reverend Divines*, both of the *Church* of *England* and of the *Diſſenting Brethren*, (with other perſons alſo of *eminency* for Religion, &c.) who, after a mature deliberation, have concluded, That the Conſiderations following are almoſt of indiſpenſible Neceſſity unto the *Eſſential Conſtitutive* of a *National Reformation*, unleſs we reſolve to content our ſelves with the Name or Shadow thereof.

I. CONSIDERATION.

That there be a moſt ſolemn Faſt, without any appearance of Ornaments amongſt us, from the higheſt to the loweſt; (and if we came in our ruſty

rusty threadbare Garments, so much the better.) This we find in some extraordinary Cases (1.) *Commanded*, *Exod.* 33. 5. (2.) *expelled* by God from Professors in a day of Universal Degeneracy, then, when the Church lay under very severe Threatnings, (*Isa.* 3. from Ver. 16. to the end of the Chapter.) And (3.) *practised* in the most solemn Fasts both of the *Church*, (as *Exod.* 33. 6. *Esth.* 4. 1, 2, 3, 14, 16.) and of *Heathens*, (*Jonah* 3. 6, 7, 8, 9.)

The *Internal Acts* necessary at such most solemn Times, are,

1. *Afflicting of our Souls* in good earnest, (and not *hanging down our Heads for a day, like a bulrush*; as *Isa.* 58. 5.) In that great and only *Fast* in all the Jewish Year, (at the *Day of Atonement* on the 10th of the Seventh Month, *Lev.* 10.) God expressly threatens, That what Soul soever did not *Afflict it self* at that extraordinary time, should be *cut off*. And the King of *Nineveh*'s Edict seemed in a manner as severe, *Jonah* 3. 8.

2. *A particular Confession of the Sins of our Magistrates and Ministers, and the Aggravations thereof*, with respect unto the *Relation* wherein they stand as *Publick Persons*. This we find in *Ezra* 9. 7 compared with *Neh.* 9. 34, 35.

3. *A full and particular Confession of the most publick and scandalous Sins of Professors*, above all others; of such in an especial manner as have, in the visible Church of God, openly professed their deliberate Resolution to perform their *Baptismal Vow*, and are thereby admitted unto the *Holy Communion*, as *visible Saints*; and who also make a greater *Profession of Religion* and *Sobriety* than many [of the looser sort, who walk as if they had *Renounced* their *Baptism*] for *These* are they who more provoke God than the *openly Prophane*, (*Ezra* 9. 10.) and for which we ought in a most particular manner to *mourn*, and lye covered with *shame*, *&c.*

4. *A due sense of the most Rampant Sins and Atheistical Impieties of the most prophane Debauchees of our Age*, with a particular Confession and Mourning for them; and without which, God may justly charge Us as guilty in the furtherance of their Sin (in some sense).

5. *A particular enumeration of our several extraordinary National Mercies*, [with great *Thankfulness* and *Praises* unto God, and great Self-abhorrence for our Forgetfulness thereof, and ungrateful Returns.] And likewise of the many *Judgments* God hath inflicted on our *Nation* and *City* from time to time; that hereby we may learn to consider and admire God's Infinite *Patience*, in not utterly consuming us; and may be taught rightly to *mourn over our own and others Sins*: and likewise to maintain a continual *godly Fear*

and *Jealouſie*, leſt after all the multitude of mercies ſhewn the Kingdoms, God be provoked even at laſt, to *ſpew us out of his mouth*, Neh. 9. from *ver.* 7. *to ver.* 32. and *Ezra* 9. 13, 14. *And after all that is come on us for our evil deeds and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our ſins deſerve, and haſt given us ſuch deliverance as this. Should we again break thy commandments, wouldeſt thou not be angry with us till thou haſt conſumed us, ſo that there ſhould be no eſcaping?*

6. *A forſaking of our ſins, and a moſt ſerious and ſolemn renewal of Covenant with God*, to walk in all the duties of new Obedience. (*Neh.* 9. *verſ.* the laſt).

II. CONSIDERATION.

That there be effectual care taken to eſtabliſh Juſtice and Judgment unto the Poor and Needy, the Deſtitute, the Oppreſſed and Afflicted in the Gate. That hereby *Truth* and *Righteouſneſs* may flow down as a mighty Stream, and *Violence* be removed throughout the Land. *Oppreſſion* and *Violence* (both going hand in hand) were one great (or the greateſt) reaſon for *the Flood* on the old World (*Gen.* 6. there twice obſerved). And this *crying ſin* is threatned above all or moſt others throughout the Scripture. The wiſe Man takes a particuliar obſervation of *the place of Judgment & Righteouſneſs*, (or where Juſtice and Righteouſneſs ought to be found in a moſt eminent manner) and beheld that *wickedneſs and iniquity was there*; (*Eccl.* 3. 16.) to denote that of all the ſins that are in the World, this ſeems moſt obvious in the ſight of God, and of all others, ſooneſt expoſeth a *Nation* to his juſt *indignation*. Hence *Daniel*'s Counſel to *Nebuchadnezzar* as that which was the moſt prevalent remedy to divert God's Tremendous Judgment, hanging over his head, was to *break off his ſins by righteouſneſs and his iniquities, byſhewing mercy to the Poor* (*Daniel* 4. *v.* 27.) And this is the effect of an acceptable *Faſt* with God, *viz. to looſe the bands of wickedneſs; to undo the heavy burden; to let the oppreſſed go free, and to break every yoke.* This is to bring *the poor that are caſt out, into our houſe, and not to hide our ſelves from our own fleſh.* Iſa. 58. 6, 7.

No reflections are here intended againſt the *Reverend Judges* in the Courts of Judicature, but with reſpect to that univerſal corruption of the ſeveral *Practitioners*, or *Under-Officers* thereof in the *Cauſes* of the *Poor*, (whether of *Widows*, *Fatherleſs*, *Orphans*, or others) either through an almoſt total neglect of their Juſt Right, (for want of Monies to proſecute the ſame)

or elſe by ſuch *tedious prolonging* of their *Sutes*, from *Term* to *Term*, and from Year to Year, that they had better ſuffer the wrong, and the violence of their Oppreſſors, (though never ſo unjuſt) than by ſeeking ſuch an uneaſie remedy (as that of *Law*) to run themſelves on the very Precipice of Ruin and Deſtruction, whilſt their little *All* is hereby exhauſted in defence of their own Juſt Right; which occaſions no ſmall Cry in the Ears of God from theſe *diſtreſſed Abjects* throughout this *Land*?

We do not entreat *impoſſibilities*, or expect the removal of thoſe many *mountains of difficulties* which ſeem to lie in the way: And leaſt of all do we deſire the *diſplacing* of any from their ſeveral reſpective *Offices*, and *Imployments*; nor yet the *diminiſhing of any Fees, &c.* which the *Law allows*; but only thus much we humbly and importunately ſolicit, *viz. That there may be a certain number of ſelect perſons* (for *Councellors, Solicitors, Atturneys*, &c.) *Men of known Integrity and Ability, who are wholly to attend on all the juſt and righteous Cauſes of the poor and needy only, and that they may be Sworn to make all the diſpatch they can, in the effectual management and carrying on of their Cauſes, that they may all be brought to a moſt ſpeedy Iſſue and Determination, without taking any Money or Monies worth from them or theirs, upon any account or pretence at any time whatſoever*: And that there may be a *ſettled Allowance* eſtabliſhed by Law, for theſe *ſelected Perſons*, who are to undertake no other Cauſe or Cauſes whatſoever, but *theſe* of the *poor* and *needy*; (*Widows, Fatherleſs, Orphans*, and ſuch like *Objects*) among whom alſo *all wronged and afflicted Strangers*, who are ignorant of *our Laws*, and are otherwiſe *deſtitute* of help or means to vindicate their *Juſt Rights*. And if *this* might be eſtabliſhed ſo as to become *effectual* unto the great *End* aforeſaid: O what *Rich bleſſings* might this bring down on *theſe Kingdoms*, and render us a *praiſe and Glory to all Nations of the Earth*? Perhaps under 1000 *l. per Annum* would be ſufficient for this good Work: and if all thoſe Gentlemen who keep ſo many devouring expencefull *Hounds* in this Nation, were to pay but 2 *d.* for each of their Dogs-heads, it would anſwer this high and noble End. Beſides that great *influence* theſe *ſelect Practitioners* would have over many others in the ſeveral Courts.

III. CON-

III. CONSIDERATION.

That there be a settled Allowance or Yearly Income, established for defraying the necessary expences in carrying on of this Work of REFORMATION *of Manners*, (or such like) *which by Gods blessing hath been so happily begun amongst us*; and which at present is brought unto such a good issue, even from very small beginnings [as may be more fully understood by perusing the late *Instrument* at the close of this Book]. Herein our pious *Magistrates* may yet more and more express their great zeal for the glory of God, in doing some *singular good thing* toward the more effectual *execution* of those many excellent *Laws* against the *Profaneness* and *Debauchery*, which so much abounds in these three Nations, and in this City.

And whereas divers of the *Right Reverend* BISHOPS, together with the Publick MAGISTRATES of *this City*, have already given all good Men reason to bless God for such ample proofs of their *Zeal* and *Piety*, in countenancing *this Reformation*, (as it is now begun) and for which our humble thanks and acknowledgments are always due (first unto Almighty GOD, and next unto THEM). So likewise we all have the same encouraging ground to hope that *they* who have thus far set their helping hand, to a Work of such *Universal Acceptance* with all Men, [other *Persons of Quality* also having honoured it, to say no more] will likewise improve their utmost interest to *Establish this Reformation* on the same *Foundation* (before named) as whereby *their Majesties* most happy Government may yet more and more resemble the *Bright-morning Star* (that wellcome *Harbinger* of our *approaching* DAY).

IV. CONSIDERATION.

To supplicate their Majesties, That the publick Play-Houses may be suppressed.

It is not denyed but that private *Balls*, and such like *interludes* may be lawful for *Princes* and *Nobles*, to recreate themselves therewith (at fit times and seasons); yet with respect to the *publick Play-Houses*, these following Arguments are in all becoming humility presented to *Their Majesties* serious and mature consideration, as their Piety and Wisdom shall think fit to determine; leaving the issue unto God, who turneth the hearts

hearts of *Kings*, as wonderfully as the great *River* of Water, and the Chanels of the Deep, whenever he pleaſes.

1. It is the *opinion* of every individual perſon that makes any ſerious Profeſſion of Religion, and is of a ſober life and converſation, that the *Publick Play-Houſes* have a direct tendency (in their ſad *Effects*) to corrupt and vitiate the minds of the generality of all ſorts, more or leſs, though more immediately of *all who frequent them*; and by conſequence alſo of thoſe who *converſe* with ſuch, (though they do not attend on theſe *Houſes*, through that *vain* and *irreligious* ſpirit that ſo dangerouſly infects thoſe of *their acquaintance*, with whom they aſſociate (being of ſuch an *aſſimulating* nature, as we too ſadly find it). They all agree (who make any ſerious profeſſion of Godlineſs) that in *theſe Houſes*, *Piety* is ſtrangely *ridiculed*, the holy reverend and dreadful *Name* of GOD *profaned*, and *his Glory* and *Intereſt* rendred *contemptible* or *vile*; and the *City* (and all others who frequent theſe places, eſpecially the Youth) allured hereby into the love of, and delight in *Idleneſs*, exceſſive *Vanity*, *Revellings*, *Luxury*, *Wantonneſs Laſciviouſneſs*, *Whoredoms*, and ſuch *Debaucheries* (by *Oaths*, *looſeneſs of converſation*, *corrupt Atheiſtical principles*, touching *God* and *Religion*, and almoſt a total neglect of any thing that may be truly termed *practical Piety*) through theſe *Nurſeries* and *Seminaries* of *Vice*. [Yet ſometimes alſo under a *Vizard-Maſk*, or pretence of exalting and dignifying *Vertue*, and *diſhonouring Vice*, for the *Devil* will want none to plead for his *School*] Not that it follows, that *every perſon* who *ſees Plays*, is *in this degree corrupted by them*: but, that it is the *univerſal opinion* of all truly Sober and Godly Men, That *nothing in the world* hath a greater *tendency to corrupt the generallity of thoſe who frequent theſe Publick Houſes*, than *attendance from time to time upon their interludes*, and is one great reaſon why the ſins before named (to which others might be added alſo) are become ſo deeply *Radicated*, and now *Habitual* (for theſe 30 years laſt paſt) unto the Conſtitution of our *Engliſh Nation*; as whereby not only our *Bodies* become a Prey to many Diſeaſes, but our very *Minds* alſo are corrupted, and the natural Vigour and Manlineſs, Proweſs and Valour of our Kingdom (for which *Britany* formerly was in ſo much Renown among all Nations) is hereby in a manner wholly (or very much) loſt, and *effeminate* Puſillanimity bred and cheriſhed hereby.

2. It is more than a little ſuſpected, that it hath been and ſtill is one grand deſign of thoſe *Prieſts* and *Jeſuits*, who adhere unto the *French Intereſt*, to introduce and keep up theſe *Publick Play-Houſes* on purpoſe.

Houſes

1. To *obdurate the Conscience of Professors*, and cast such a mist before their Eyes that they may thereby be prepared to entertain *those Principles* which so much tolerate and encourage these Vices that are so destructive to a Nation.

2. To *Mollifie and Effeminate the English Valour*, that we may be broken in pieces when our Martial Neigbour Nation shall Invade us.

3. The *Devil actually appeared amongst them*, when that sad *Tragedy* of *Faustus* (the Conjurer) was acted, (a dreadful token of God's highly-provoked Wrath.) then when the unquenchable fire of Hell and Everlasting Burnings were represented to the Spectators, (together with the external Appearance of *Mock Devils*) as a Jest only to raise Sport and Laughter at those Realities, that it felt, will create the tremendous *Worm in Conscience that never dyes*; as if the generality of obdurate Sinners had a design hereby to render the *Damnation* of precious Souls either a *Figment*, or a matter of no such formidable consequence, as a meer *Scarecrow* seems to be amongst the Fowls. The amazing Horror and Consternation that was then amongst the Spectators startled them at that moment, but it soon went off (as a *Thunderclap*, that affects but in the moment only.) Where could the *Devil* better shew himself, than either in the most remote parts of the *Infidel-World*, where he is worshipped in Bodily Shape, or else on *this most prophane Spot* here in *London*, which he may too reasonably take for his *own Ground*, since the *Heathen*, *who are called by God's Name*, (even in this *Metropolis* of *Great Britain*) invoke this *Hellish Fiend*, and provoke him thus to appear amongst them.

4. God hath, in his most justly incensed Anger and judicial Wrath, suffered divers of the *Actors* on these publick Stages of Wickedness to *harden* their own Hearts, to a most desperate degree of *Seared Conscience*; as whereby they have offered (like persons possessed with Diabolism) the *highest Affront* that can be at present thought or devised, both unto *God's Goodness*, *Merciful Patience*, and *Long-suffering*, *Meekness*, *Gentleness*, and *Forbearance*, (which is intended to lead all sorts unto *Repentance*) and also unto his *Severity of Justice* and *provoked Indignation*. A most notorious Instance we have had in the late K. *Charles*'s Reign, before whom the *Comedians* brought the *Holy Bible* on the Stage, as if they had intended to dress up *the Scriptures* in a ridiculous disguise, (together with the truly Conscientious Christian, who professeth, before God and his Church, to live up according to the plain intelligible Rules and Precepts therein contained) as surely as ever the *Jews* put on the Purple Robe and Crown of Thorns on *Our Saviour*

Saviour, on purpose to expose his Sacred Person an Object of most publick Ignominy and Reproach; and had not that *King* forbid them such an Act of Villany, it is not to be questioned but they had long e're this exploded the common *Principles* of a *Deity*, whose express *Image* (written with the immediate Inspiration of the *Spirit*, called the *Finger of* GOD) is *this Sacred Word of His, the mighty power of* God, *through Faith unto Salvation in all who believe.*

Another notorious Instance, how far they are left of God and his Spirit unto a *Reprobate Mind*, we have lately had amongst us, when the *Comedians* in *Bartholomew Fair* were going to Act that *Tremendous Tragedy* which a few months since hapned at *Jamaica*, by that dreadful EARTHQUAKE, which swallowed up so many Hundreds alive into their Grave: And we have been credibly informed, That some of them, or such-like Brethren in Iniquity, (far worse than Devils Incarnate, who believe and tremble at the consideration of GOD and his Righteous Judgments) have *drank a Health to the next Earthquake!* an *Impiety* almost beyond a Miracle, and not to be mentioned without greatest abhorrence and detestation.

Thus we see to what *superlative degree of Atheistical Prophaneness* the *Antecedents*, *Concomitants*, and *Consequences* of these *publick Plays* and *Comedies* do lead Men, and how dangerous it may be to a *City* or *Nation* to tolerate or countenance such *Places*, where GOD, and Man's *Salvation*, His WORD, His *Judgments*, *Heaven*, *Hell*, and *Damnation*, &c. (those great and weighty Concerns of the whole Intellectual Creation) are in such a prophane manner exposed and prostituted unto *Contempt*, *Shame*, and *Ridicule*. And whereas the numerous *Attendants* upon, and *Spectators* of, these Publick Interludes (who are of all Sorts and Ranks) may for a while stifle their own Convictions, and skin over their secret Wounds, by objecting, That they are not the *Actors*, and that others would fill up the Places if they did absent themselves, and many such-like Evasions, which are but Fig-leaves, to cover over their own *Nakedness*; yet they would do well to consider that clear Text, (*Rom.* 1. and the last Verse) where taking *delight* in those who commit open and scandalous Sins, is looked upon by God as a greater degree (or, at least, as great a height) of *Sin*, as if They were the Criminals themselves,——*Who knowing the Judgments of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them*

V. CONSIDERATION.

That great Care be taken to put a Difference between the Clean and the Unclean Members (the Vile and the Honourable) in the Visible Church; and not to admit all sorts of loose Professors unto the Holy Communion, or Supper of the Lord.

Having in a more special manner hitherto addres'd our selves unto the Publick *Magistrates*, we close up the whole with an humble and importunate Request and Entreaty, That the several MINISTERS of the Church (or Churches) of Christ, who have the Charge, Care, and Inspection over their whole Flock, committed unto them by Christ (whether those of the Church of *England*, or other *Congregations*) would yet make more and more Conscience of *suspending* from the *Lord's Table* all such Members of theirs, who are notoriously known and observed to be of a *scandalous Life* and *Conversation*, [*viz.* Common *Swearers*, *Cursers*, *Drunkards*, *Revellers*, *Haunters* of Publick-Houses of *common Infamy*, *Prophaners* of the Lord's day, common *Gamesters*, *Riotous*, and such-like, and all who are notoriously suspected to be such; or to be guilty of *Adultery* or *Fornication*, secretly lived in, and not openly repenting thereof.] We all know, That the *Orthodox Doctrin* of the Church of *England*, and the Rules (or Canons) of her *Discipline*, (as likewise of all other *Reformed Churches* beyond the Seas, do positively and expressly forbid all such *scandalous persons* from coming to the *Sacrament*, and strictly enjoyns them *All* to forbear that *Sacred Ordinance* whilst they continue in their Sins, lest hereby they prophane the *Holy Mysteries* of the *Communion of the Body and Blood of our Lord Christ*, without a serious and impartial *Examination* of themselves, and a visible manifestation of *Repentance*, in case any are guilty of those or the like *open* and *scandalous Sins*. And we are obliged in Charity to believe, that all the pious *Ministers* of the *Church* do take a *conscientious care* herein: But what shall we say? In this debauched Age, wherein Sin hath got such an universal rooting, how many *loose Pastors* or *Ministers* are there throughout this City, (shall we say, or rather throughout the whole Nation?) who are regardless in this matter of so great consequence? And we all may appeal to any sober understanding Person, whether *this* be not one of the great Causes or Grounds of that Offence, which many have taken at the Church of *England*, and by reason whereof there hath been such a number of *Dissenters*, as we see are at this day. And this is certainly

tainly true, that many young Persons, who have been looſely educated, and ſcarce know the *Principles of Chriſtianity* and *Church-Communion*, *&c.* yet have long ſince, and even at this day, imbibed (of their own accord, without any Document from others) a real *Diſreliſh* and *Diſeſteem* of the Church of *England*, and that for no other reaſon than this *palpable Corruption* of many of the *Miniſters* thereof in this neglect of their *Diſcipline*, ſo contrary to the *Canons* of the *Church*. And when they ſee ſuch an *Epidemical Diſtemper* overſpreading it ſelf, (without *Redreſs*) the conſequence thereof may be ſuch, as is not difficult for any conſidering perſons to conjecture. And it muſt needs be for a daily Lamentation, that the Complexion of the Chriſtian Church (though *Anti-Roman*) looks ſo like that of the highly-degenerated Church of the *Jews*, of which the *Prophets* ſo greatly complained, even of old, under their *Temple-Worſhip* at *Jeruſalem*, *Ezek.* 22. *v.* 25. *They have devoured Souls.* —Ver. 26. *Her Prieſts have violated my Law they have prophaned my holy things; they have put no difference between the holy and prophane, nor between the unclean and the clean - and I am prophaned amongſt them.* Compared with *Mal.* 1. 6, 7: *Ye offer polluted Bread upon my Altar*, &c.

Many *Mountains* of *Objections* and *Difficulties* ſeem to lye in the way: None that we know do intend to propoſe the Removal of *Theſe Miniſters*, *&c.* but muſt leave that to the Wiſdom of thoſe who better underſtand their Duty, than we may preſume to be the Judge thereof: But all that we humbly entreat, is, That there may be ſome ſuch Way or *Medium* put into practice, as may redreſs this Corruption in the *Diſcipline* of ſeveral *Parochial Churches*, (or other *Congregations*) who need this, or ſome ſuch-like Way or Method, whereby, if poſſible, to prevent the further ſpreading of this Malady in the Church. Wherefore till the Wiſdom of our *Superiours* ſhall think fit to find out ſome better Meaſures, We humbly propoſe the following Way or Method, as a preſent Expedient only, and this alſo in becoming Modeſty, in order to the aforeſaid Neceſſary End.

Suppoſing therefore that the ſeveral *Miniſters*, who have the immediate Care and Charge of their reſpective Pariſhes or Congregations, chuſe out amongſt ſome of their Flock, divers Perſons of known *Piety* and *Integrity*, unto whoſe Care and Fidelity to commit the Truſt of *Inſpecting into the Lives and Converſations of Thoſe*, within their own *Pariſh*, or *Congregation*, who are moſt known or ſuſpected for *more open and ſcandalous Vice and Debauchery*, that ſo they may be Ear and Eye-witneſſes thereof, and of their frequent Relapſe or Continuance therein, [no perſons being to know who

theſe *Inſpectors* are but the *Miniſter* and themſelves] and ſo accordingly to inform the *Miniſter* with Particulars, which their own Eyes, and Ears, and Obſervation can and ſhall atteſt: And that the *Miniſter*, every Lord's-day, after Evening Sermon, in the preſence of the *Congregation*, cauſe the *Names* and *Crimes* to be diſtinctly read (as they ſtand upon this Record) declaring, That *theſe perſons* are to be Suſpended from the *Lord's Table*, till they purge themſelves by open *Confeſſion*, and viſible Tokens of *Repentance*; and if they do not by a limited time prefixed, after they have had Notice of their Crime; then to be proceeded againſt according to the *Legal Comminations* and *Cenſures* of the Church, (their *Silence* to be taken for a *tacite Confeſſion*, and Token of their obſtinate perſiſtance in their Sins.)

To cloſe up the whole of this Diſcourſe in a word, If it ſhall pleaſe God to put it into the Hearts of our pious Magiſtrates and Miniſters, to uſe their utmoſt Intereſt and Endeavour to promote a *National Reformation* in the Particulars before mentioned, or in any other adequate unto all or ſome of the great *Ends*, ſo neceſſary to be accompliſhed. This may be the moſt effectual Means to anſwer GOD's Expectations from *theſe Nations*, (and more eſpecially from *England* and *London*) and thereby to prevent thoſe *Judgments* which we have yet all ſo much reaſon to fear and expect. Then we need not be too ſollicitous what any Man can do unto us, or that Arm of Fleſh, Strength, or Policy of our Common *Adverſary*; for GOD will then be on our ſide, and perfect thoſe wondrous Mercies and Deliverances He hath begun to work out for us. Then will THE LORD OF HOSTS go before us, and *Fight all our Battels, and make our way ſmooth and proſperous before our Face, and guide us by his Unerring Counſel, and direct all our Steps, and lead us into the Way of Peace, Safety, Honour and Renown.* Then will He delight to do greater and greater things for us, whilſt He puts a Fear and Dread on our Enemies. Then will He make *our walls Salvation, and our gates Praiſe.* This *Bleſſed Reformation* will be a greater *Security* to our KING and QUEEN, and to *Their Excellent Government*, and to *their Kingdoms* and *Dominions* (in particular alſo unto this Great and Populous City) and to the *Church of Chriſt*, and his *Intereſt* and *Goſpel*, than all our *Warlike Preparations*, of Stores and Magazines, or than all our Treaſury of Gold and Silver, or than all our *Councils, Wiſdom, Policy*, and *Excellent Conduct*, Proweſs and Magnificence of our *Moſt Illuſtrious Monarch*, or than all our *Armies*, and *Confederate Forces* by Land or Sea.

And

And who can tell, but GOD may denounce that *Woe* againſt All who ſhall attempt to obſtruct this *National Reformation*, in moſt humble manner thus preſented to the Higher Powers [our Supreme *Magiſtrates* and *Miniſters*, the pious Governours of the *Civil* and *Eccleſiaſtick State* ?]

——*Woe be unto that man, by whom this offence ſhall come: It had been better for him that a mill-ſtone were hung about his neck, and that he was caſt into the bottom of the ſea.*

THE

THE

INSTRUMENT

FOR

Reformation.

WHEREAS His Majesty, in his Letter to the Bishops, hath declared his most earnest desire of a General Reformation of the Lives and Manners of all his Subjects: And the Queen's Majesty in her Letter to the Justices of the Peace, of the County of *Middlesex* at their Sessions at *Hicks's-Hall*, hath Charged and Required Them to use the most effectual Methods for putting the Laws in Execution against all manner of Profaneness and Wickedness: Whereas also, both Their Majesties have lately Issued out Their Proclamation against Vitious, Debauched and Profane Persons; wherein they declare the deep Sense of the Goodness and Mercy of Almighty God (by whom Kings Reign) in giving so happy Successes to their Endeavours for the Rescuing of these Kingdoms from Popish Tyranny and Superstition, *&c.* So also they are not less touched with a Resentment, that notwithstanding these great Deliverances, Impiety and Vice still abounds in this Kingdom: And that the Execution of many good Laws that have been made for the Suppressing and Punishing thereof, hath been grosly neglected, to the great Dishonour of God and Religion. Wherefore they further declare their Princely Resolution to discountenance all manner of Vice; and for that purpose they straitly Charge, Require and Command all Judges, Mayors, Sheriffs, Justices

Justices of the Peace, and all other Officers Ecclesiastical and Civil, in their respective Stations, to Execute the Laws against Blasphemy, profane Swearing and Cursing, Drunkenness, Lewdness, Profanation of the Lord's Day, or any other dissolute, immoral or disorderly Practice, as they will answer it to Almighty God, and upon pain of their Majesties highest Displeasure. And for the more effectual Proceedings herein, They direct and command Judges and Justices of the Peace, to give strict Charges at the respective Assizes and Sessions, for the due Prosecution and Punishment of all Persons that shall presume to offend in any the Kinds aforesaid; and also of all Persons that, contrary to their Duty, shall be remiss or negligent in putting the said Laws in Execution; as may be seen more at large in the said Royal Proclamation, given at their Majesties Court at *White-Hall*, *Jan.* 21. 169¹, in the third Year of their Reign.—— In pursuance hereof, many excellent Orders have been given out, particularly by the Right Honourable the Lord Mayor of the City of *London*: The Bench of Justices at their General Quarter-Sessions held for the County of *Middlesex*, and also by the Justices at their General Quarter-Sessions held for the County of *Surr*: Wherein they Charge and Command all Constables, Headboroughs, Churchwardens, *&c.* to use their utmost Endeavours to bring all Offenders against the Laws aforesaid to condign Punishment, severely menacing their Negligence, but promising to their Diligence herein all Encouragement. Yet notwithstanding all this, Vice and Wickedness abound in every place, Lord's Days are still profaned; Drunkenness and Lewdness escape unpunished; our Ears in most Companies are filled with Imprecasions of Damnation, the Corners of our Streets every where echo the horrible Sounds of Oaths, Curses, and blasphemous Execrations. The blame of all this lies undoubtedly (for the most part) at the doors of Inferiour Officers; Authority (both Supream and Subordinate) having sufficiently acquitted it self, and worthily acted its part, in giving forth strict Commands as aforesaid: But these (though they are intrusted to be the only immediate Executors of the Laws) have neglected to put them in Execution. Now as Execution is the life of Laws; so their Non-execution (being equivalent to an actual Repeal) renders them useless, or as if they never had a Being: Hence it is that Wickedness grows rampant, and Profaneness rides triumphant, trampling upon all the Zeal and Piety of Virtuous Governours and Legislators, making all their Religious Intentions and Resolutions void and of none effect. How much the said Officers are concerned in

this

this Guilt, and which of them are moſt faulty, we may eaſily ſee, if we divide them into two Ranks, and take a view, firſt, of thoſe that will not do their Duties; being conſcious of their own wicked Inclinations and Actions, they will not puniſh that Impiety in others, which they allow of in themſelves. There are other Officers that are more conſcientious: Of theſe, ſome are Tradeſmen, which willingly would, but cannot ſpare time to give that Attendance that is requiſite for the full diſcharge of their Offices, without a manifeſt neglect of their Shops, Trades and other Buſineſs. And thus the beſt Laws for puniſhing and ſuppreſſing of Vice and Wickedneſs, that are already, or for the future can be made and enforced, though by a thouſand Proclamations and ſubordinate Orders, will all prove ineffectual, unleſs put in Execution by Under-Officers: Of theſe (as aforementioned) ſome are profane, and will not; others would, (and ſomething they do towards it) but have not time to do to the full of what is required of them. To remedy theſe great Inconveniencies, and to anſwer the Great and Noble Ends of our Governours, in making good Laws, and preſſing their Execution, the Expedient, (as drawn up in the following Form,) is moſt humbly propoſed.

We who are Inhabitants of the Cities of *London* and *Weſtminſter*, and Pariſhes adjacent, both in the Counties of *Middleſex* and *Surry*, having an Eye to the Honour of God and the King, and the publick Benefit of the Nation: And being encouraged by the late happy Succeſs that hath attended the induſtrious Endeavours of the *Tower-Hamlets*; whereby [according to a Method mentioned in their printed Paper, or Inſtrument, *That declaring honeſt and joynt deſign for the general ſuppreſſing of* Bawdy-houſes, *&c.*] they have with more than ordinary Diligence, and great expence of their Time and Money, in the ſpace of two or three Years, (as lately Affidavit hath been made before the Bench of Juſtices at *Hick's Hall*,) not only brought to due Puniſhment, according to Law, ſeven or eight hundred Criminals; but alſo generally routed thoſe naughty Houſes, which formerly abounded amongſt them.] And being fluenced by that good old Principle or Axiom, *Bonum quo communius, eo melius*, reſolve to uſe our hearty Endeavours, that ſo good a Work may no longer be confined within ſuch narrow Limits, but be farther promoted for more general Advantage. WHEREFORE we agree, upon our own Coſts and Charges to imploy and maintain a competent Number

ber of ſuch fitting Perſons, as we ſhall chooſe, to aſſiſt the ſeveral Conſtable and other Officers, in the Wards of the ſaid City of *London*, and in other of the ſaid adjacent Pariſhes, in putting in Execution thoſe good Laws aforeſaid; *viz.* by obſerving and taking notice of all thoſe, that for the time to come, ſhall impudently dare, in Rebellion againſt the Laws of God and Man, to Swear and Curſe, to profane the Lord's day, or be guilty of the loathſom Sin of Drunkenneſs; alſo by ſearching out the lurking Holes of Bawds, Whores, and other filthy Miſcreants, in order to their Convi ion and Puniſhment according to Law. We promiſe to take care [what in us lies] that none ſhall be connived at or Favour or Affection, and none proſecuted out of Malice or Hatred. And to the end that nothing may be done illegally, we will have frequent Recourſe to thoſe that are Learned in the Law, in order to act by their advice, Counſel and Direction. In our contending againſt thoſe Abominations that threaten the Deſtruction of the whole Kingdom. An angry Look of God not long ſince made the Earth Tremble. And may we not fear, without Reformation, the next Look may be to our Ruine and Deſtruction; What are we better than the Cities of *Naples*, *Smyrna*, *Inſpruck*, *Sicily*, and *Jamaica* who lately thus periſhed? one great Reaſon why Wickedneſs ſo abounds in this Nation, is, becauſe no more private Hands are engaged againſt it; all is left to five or ſix Officers in a Pariſh, though it may be one half, if not two thirds of them, for the generality, inſtead of being Suppreſſers, are rather Supporters and Encouragers of it, either by neglect of Duty, or by giving bad Example. To conclude, what dreadful Judgments may we not fear, if we continue unreformed? But if this bleſſed Work of Reformation [as we have great hopes] proſpers, what Bleſſings may we not expect? The Reformation we are endeavouring in this great City and Suburbs by the continuance of God's Bleſſing, and of our Magiſtrates favourable Countenance, effectually to accompliſh we hope will influence the whole Nation, (with *Scotland* and *Ireland*) in ſuch wiſe, that we all with one Heart, one Mind, one Soul, might fear God, honour the King, and live in Love, Unity Peace and Concord one with another. *Amen*, and *Amen*.

Νῦν θεῷ δόξα.

A true Relation of ſeveral *Barbarous Villanies* and *Murders* detected in and about *London*, by ſome *Conſtables* and other *Officers*, aſſiſted by ſome of the *Society for Reformation*. Whereunto is Added an Account of a Bloody SLAUGHTER-HOUSE in *Roſemary Lane* near *Eaſt-Smithfield*: Diſcovered by *A. M.* (one of the Conſtables) belonging to the Society.

The whole having been Sworn before Two *of* his Majeſties Juſtices of the Peace *for* London *and Middleſex.*

A *Long* Harangue *is not here intended, but only a Short (yet full and true) Narrative of ſuch Matters of Fact,* &c. *as may not only ſtir up All Perſons of common Morality and Sobriety, to* Abominate *the frightful Appearance of VICE (dreſs'd up in the* black Spots *of* Looſneſs *and* Debaucherie*) but likewiſe to* Mourn *and* Lament *by reaſon of that* Univerſal Contagion *of Sin and Wickedneſs, which hath ſo dangerouſly Overſpread this City (and Nation alſo) and Infected ſo many perſons of all Ranks, both young and old; each* Sex *alſo, and almoſt every Place and corner of the Land: Hoping that this Relation may have ſome Influence on all Good Men, to Excite their ardent* Sighs *and* Prayers *to GOD that he would New-animate our Pious* Magiſtrates, *and* Clergie *in a more eſpecial manner, to improve their great Intereſt to Promote and Encourage ſuch a* Society, *(or* Societies*) as ſhall conſcienciouſly regard the Glory and Honour of GOD, the ſafety and preeſervation of the* Government, *under which we ſo happily Live, wherein the Publique Good of theſe Kingdoms doth ſo eminently conſiſt) by their hearty and loyal endeavours to diſcover all ſuch like Notorious* Criminals, *and to bring them unto condign Puniſhment.*

It were greatly to be wiſht, that every of theſe Monſtrous Villains *had not thus eſcaped the* Sword *of the* Magiſtrate: *But ſeeing the Devil hath thus ſecured ſeveral of them from a preſent Apprehenſion or Execution, as his Helliſh* Favourites, *thereby to further them in all ſuch Wickedneſſes, as may make them fully Ripe for a more heavy Condemnation hereafter: (without Repentance) it is not to be doubted, but the All-ſeeing Eye and Hand of the moſt Juſt and Righteous God, will ſooner or later reach them. Unto Whom* Vengeance belongs, *and who will Recompence it them in his own due time.*

The

The Account is as follows.

THe *Queen Dowager*'s *Butler* was Murdered in *Anno* 1689. by keeping company with *Sarah Hodges* living in the Hamlets of *Wappen-Stepney*, (at the Sign of the *Bird in Hand*) who maintained a (reputed) *Bawdy-Houſe*. Several great *Evidences* were produced in order to her *Conviction*, but all ineffectual.

A little after, it hapned one night that the Neigbours obſerved the ſaid *Sarah Hodges*'s Maid frequently ſent out upon Errands, and this till Ten or Eleven a Clock at night. The next morning the doors being faſt, ſeveral Neigbours knock'd, but no perſon opening, at laſt they found the door open, and ſearched the low room narrowly, but could diſcover nothing. But going up one pair of Stairs, into the fore-Chamber, a ſad and lamentable *Spectacle* preſented it ſelf. A Young Woman was found in bed having her Throat Cut: On the floor of the ſame Chamber the Servant-Maid of the Houſe lay with her Throat cut alſo. In the back Chamber of the ſame floor, the Miſtriſs of the Houſe (the aforeſaid *Sarah Hodges*) was found in bed with her Throat Cut alſo; and both her Ears ſlit, to take out her gold Ear-rings. In this dreadful manner all *Three* lay waltering in their blood, and the Houſe was found rifled.

Not long after, another Woman in *Goodmans-fields*, that kept a reputed *Bawdy-Houſe*, had her Throat cut alſo, by one *Selbey*, who was afterwards Executed near the ſame Houſe. And at the ſame time another Womans Throat was cut in the ſaid Houſe: but not being cut through the Windpipe, ſhe recovered, and diſcovered the Murder. But who murdered the former Women, is not yet known.

But above all the *Relations* which have been given the World of matters of this nature, although ſome of them have been very ſtrange and ſurprifing, yet this following Account ſeems to all who have heard thereof, moſt Wonderful and Amazing; Giving all of us great ground to conclude that many horrid Murders have been perpetrated from time to time in this place; Inſomuch, that it may not unfitly be called —— *The Strange Diſcovery of a New and bloody* SLAUGHTER-HOUSE. Which is as followeth.

In the year 1692. Mr *Anthony Miles* (one of the Society) being then Conſtable, and walking his rounds, it hapned that in *Roſemary-Lane* near *Eaſt-Smithfield*, at the Houſe of one Miſtriſs *Smith* [who was known to entertain Whores and Theives] he heard a great *Re-*

vel rout, with many *Oaths* and *Curſings*, and making a ſtand to hearken and inform himſelf, he heard ſeveral Perſons in that Houſe thruſting one another down Stairs, (who ſeem'd to him to be naked by the ſound of their feet) One of them ſuddenly unbolted the door, whereupon the ſaid Conſtable thruſt in his Staff to keep it open, and entring in, with diverſe Perſons attending him, he found *three naked Men*, and *three naked Women* (who had been Dancing and Revelling) whom they apprehended and carryed to the *Watch houſe*, and in the morning they were committed to *Bridewel* by *Juſtice Underhill*, and were whipt, with one more, who came to vindicate them.

About three months after this, the ſaid *Conſtable* (walking again the ſame Rounds, and) paſſing by this Houſe, heard a great outcry about ——— of the clock in the night, with much *Swearing* and *Curſing*, who begg'd of one another, that *for the Lord's ſake they would all be quiet.* The Conſtable thereupon waited without, till they at laſt made a loud Outcry of *Murder! Murder! Murder!* Whereupon, he Commanded the door to be opened: They refuſing, the ſaid *Conſtable* forced it open (with others of the Watch attending) In the ground-room he could make no diſcovery, but going up the Stairs, he obſerved they were ſprinkled with *blood*; and forcing his way into the Chamber (of the ſecond floor) after he had broke open the door, he found *blood* in a Bowl, and alſo in a Chamber-pot, and a great quantity of *blood* lying in a hollow place in the midſt of the floor, and *Two Women* in bed: Nothing would they confeſs, but pretended the blood came by a cut of one of their fingers: And going up into the *Garaet*, (the Conſtable obſerving thoſe Stairs were alſo ſprinkled and ſmear'd with *blood*) they found *blood* ſprinkled on the Ceiling and Walls, and the floor was ſo full of congealed *blood*, that it cover'd their ſoles, and ſquaſht under foot, as if they had been in an Old *SLAUGHTER HOUSE* that wanted cleanſing; being ſo ſlippry they could ſcarce ſtand [Which ſeems plainly to diſcover, that *blood* had been there for ſome conſideaable time, *&c.*] Here they found *Two young men* upon a Bed in their Cloaths; and in the ſaid *Garret* there lay the Cloaths of another Man: *viz.* his Coat, Breeches, Doublet, Stockings, Shoes, Hat, Wig. Cravet, but his Shirt was wanting.

The *Conſtable* and other *Officers* ſearched the Houſe from the top of the tiles and downward, and in every place and room, even to the bottom, three ſeveral times, and could make no further diſcovery, more then what was ſo Notorious, Obvious, and Tremendious to behold: Nor would any of the Perſons in the

the Houſe Confeſs any thing (more than a cut of one of their fingers) whereupon they were committed to the *Watch-houſe*, and a Gaurd ſet on the Houſe, and the next morning brought before *Juſtice Conſtable* and examined, but confeſſed nothing, and he ſent them to *Bridewell*, where they were Whipt ſeverely, and detained for ſometime, till further *Evidence* came in againſt them: At laſt none Appearing, they were diſcharged.

God grant theſe *Extraordinary Providences* may be ſeriouſly attended, as (no doubt it is intended to be for) a Loud *Warning from Heaven* to the *Licentious Youth* in and about *This City*, (more eſpecially) to take heed what *Company* they frequent, as being no ſmall *Temptation* to draw forth their Corruption, and to betray them into the moſt dangerous Snares of *Death* and *Hell*. To prevent which, Let every good Chriſtian Pray (with *David*) —— LORD *Order and direct my Steps in thy Paths, that I may run all the ways of thy Precepts with delight; then ſhall I not be aſhamed when I ſhall have reſpect to All thy Commandements.* And we make no ſmall *Progreſs* herein, when we maintain ſuch a conſtant *fear* and *jealouſie* over our own *Hearts* and *Lives*, as makes us daily (with that Bleſſed Man) to have our recourſe to God by prayer.

Hold thou up my Steps in thy Paths, that my feet ſlide not; And when we fall, LORD! ſeek thy Servant that is gone Aſtray, for I have not forgotten Thy Commandements.

A Black Roll,

Containing the real (or reputed) Names and Crimes of ſeveral *Hundred* Perſons that have been Proſecuted by the *Society*, this laſt Year, for *Whoring*, *Drunkenneſs*, *Thefts*, *Sabbath-breaking*, &c. as Delivered unto Them by their *Clerk* : And been publiſhed for the ſatisfaction of many who have been deſirous to know what progreſs we have made in this *Reformation of Manners*.

Some of theſe Perſons have kept Bawdy-Houſes; ſome of whom have been Indicted and ſome Fined.

Mary Adams
Mary Arrundell
Sarah Allin
Mary Abbitt
Mary Anderſon
Jane Armſtrong
Elizabeth Axeon
James and Sarah Ayres
Elizabeth Ealy
Elizabeth Earle
Margaret Eaven
Mary Evinall
Amey Eliot
Sarah Edwards
Alice Jones
Chriſtian King
Mary Fish
Wm

Ann Sc
Charity Squiſh
Elizabeth Shift

Mary Smith
Rebecca Trimmer
Mary Thorogood
Jane Winchcomb
Sarah Whitaker
Mary Wilden
Elizabeti Ealy
Thomas Bowater
Tho. and Sarah Burton
Elizabeth Brown
Jane Brickſtock
Henry Body
Mirtha Blefford
Elizabeth Buſſell
Ann Bradbery
Ann Brewrick
Mary Bone
Mary Banfield
Joan Horſnaile
Mary Hughes
Mary Harriſſon
Dorothy Howell
Elizabeth Faugh
Elizabeth Jones
Elizabeth King
Suſanna Lewis

Sarah Moor
Samuell Parker
John & Mary Packer
Mary Quarles
Elizabeth Raice
John & Sarah Rigway
Alice Sprinkfield
Suſanna Stanley
Sarah Scoit
Margaret Seale
Sarah Thompſon
Richard and Mary Thomas
Alice Wilſon
Elizabeth Wheler
Hannah Ware
John and Eliz. Hedger
Margaret Tillard
George Codd
Bridget Cotton
Elizabeth Chettham
Mary Cole
Mary Copinger
Mary Chetham
Ann Chandler
John and Ann Coleman
Mary Dawſon

William Harper
John & Elizabeth Hedges
Mary Hill
Ann Holbrook
Dorothy Howes
Catherine Flower
Elizabeth Johnſon
Sarah Keach
Elizabeth Leek
Elizabeth Michel
Tho. and Jane Puttit
Elizabeth Partree
Ann Raye
Temperance Reed
Mary Reves
William and Eliz. Smith
Suſanna Stubbs
Millicent Still
Mary Swan
Elizabeth Watts
Mary Vincent
Ann Watte
Elizabeth White
Mary White
John and Mary Pannell

And ſome Cured, *Viz*

Dorithy Furlon
John and Judith Froſt
Mary Fairfax
Thomas & Alice Gibbons
William Groves
Sarah Gorry
Mary Gayriſh
Mary Garret
John Durnhil

John Hix Alias Hurſt
Many Harris
Mary Hall
John and Mary Hind
Geo. and Mary Harrel
Mary Jones
Peter & Elizabeth King
Mary Knight
John & Elizabeth Long

Mary Moor
Mary Palmer
Ann Mack
Alice Randoll
Sarah Roſe
Mary Randford
Elizabeth Star
Suſan Spritgfield
Arrundel Turner

Elizabeth Topta
Elizabeth Taylor
Dorothy Williams
Elizabeth Williams
Elizabeth Whores
Ann Winchcomb
James Delaſoy

Night

Night ~~Walkers and Plyers in Bawdy Houſes~~, all or moſt of whom have been Whipt in *Bridewell* this Year.

Elizabeth Bates
Elizabeth Biſſel
Elizabeth Brown
Lidia Buckler
Martha Bolt
Mary Carr
Mary Carroll
Jane Deſow
Suſanna Edwards
Elizabeth Elliot
Dorothy Fander
Ann Goulding
Elizabeth Harris
Sarah Hilliard
Margaret Heiger
Elizabeth Hedger
Elizabeth Heath
Ann Kettle
Mary Kempe
Katherine Lewis
Elizabeth Mills
Jane Peters
Ann Preſton
Ann Palmer
Elizabeth Sammon
Mary Turner
Martha Tucker
Ann Vickar
Catherine Chilver
Hannah Ribbey
Mary White
Elizabeth Thome
Hannah Powell
Elizabeth Lee
Mary Madſon
Jane Glover
Mary Jenkins
Suſanna Tates
Jane Bayley
Ann Bonuſs

Mary Bennet
Mary Baker
Katherine Dodd
Mary Dapper
Martha Davis
Mercy Dickenſon
Jane Gloves
Elizabeth Green
Elizabeth Ginney
Ann Harreſs
Dorothy Hall
Martha Hariſon
Hannah Jackſon
Alice Jones
Martha Morgan
Elizabeth Meſſenger
Ann Pearce
Elizabeth Partre
Elizabeth Poor
Ann Sheldrick
Elizabeth Smith
Sarah Slaughter
Mary Tanner
Judith Trumbold
Mary Trvelove
Sarah Varrey
Suſadna Wilſon
Mary Weſt
Mary Osborne
Frances Haughting
Frances Palmes
Patience Webbes
Mary Jeffneys
Elizabeth Prince
Alice Springfield
—— Phendal
Mary Gibbs Alice Gibbs
—— Stanly
Mary Peach
Iſabel Goodain

Elizabeth Bird
Mary Haughton
Alias Haughtry
Thomas Newton
John Stow
Ann Green
Sarah Moon
Alias Thompſon
Mary Downing
Katherine Lewis
Wid. Wing
Tho. Gibbon
Ann Morris
Alias Haber
John Lockyer
Edward Newby
—— — Wynn
Margaret Tylard
Mary Kinde
Mrs Oram
Mary Clark
—— Gatton
Mary Raughby
Alias Haughton
Alice Gobbons
William Monday
George Peter
Katherine Moor
Ann Worball
Mary Long
Mary Summers
Ann Worrel
Iſabel Berry
Alice Springfield
Hugh Wilkinſon
Lucy Michel
Mrs. Arran
Mary Tauner
Mary D,
George Peacock

Samuel Jones
Ann Jones
Ann Newman
Elizabeth Pierce
Sarah Jefferis
Hugh Wilkinſon
Ann Londay
Jobe Laud
Margaret Smith
Hanna Lewis.
Ann Reed

January 161$\frac{2}{3}$

Sarah Ellis
Wm. Griffeth
Thomas Bowater
Ann Worrel
Martha Flitcher
Mary White
Johanna Pleyſhad
Mary Osbourne
Rainſborow
Mary Kempe
Mary Stevens
Mary Baker
Mary Alderman
Alice Fendal
Mary Clark
Ann Slaughter
Elizabeth Gouge
Mary Reed
Rebecca Bowman
Lucy Baſly
Martha Griffen
Rebecca Foſter
Jane Bluit
Elizabeth Prince
Sarah Cook
Sarah Lacy

FINIS.

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Books lately Printed for *John Dunton*.

THE First Volume of the *French Book of Martyrs*, Published with her *Majesties Royal Priviledge*: The *Second Volume* is already in the Press, and the *Third* and *Fourth* preparing for it, those that expect any advantage by the Proposals made concerning this *Work*, must send in there Subscriptions by the *10th* of next *March*, or otherwise 'twill be to late: Proposals are to be had of the Undertaker, *John Dunton*, and of most Booksellers in *London* and the Country.

Bishop Barlow's Remains: Containing near an hundred distinct Subjects, *Theological*, *Philosophical*, *Historical*, &c. in Letters to several persons of Honour and Quality. To which is added the Resolution of many abstruce points: As also directions to a Young Divine for his Study of Divinity, and *Choice of his Library*, Published from his Lordships Original Papers.

The Orders of the Helvetian Church, &c. Translated into English, by *John Conrad Werndly*, Minister of *Wratislaw*, and recommended to the Publick by Six *Reverend Bishops*.

The Tragedies of Sin, by *Stephen Jay*, late *Rector of Chinner*.

Casuistical Morning Exercises, the *4th* Volume, by several Ministers in and about *London*.

Heads of agreement assented to by the United Ministers.

The Life of the Reverend Mr *Brand*, by D. *Samuel Annesley*.

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Mr. *Will. Leiburns* new Mathematical Tracts in Folio.

A continuation of Morning Exercise, Questions and Cases of Conscience the Second Edition.

A Discourse of the Trinity, by *John Mauduit*. Minister at Tooting.

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